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The Church and the World.

The Law Divine.

The World's Law.



THE CHARGE

OF THE

ARCHDEACON OF TAUNTON,

APRIL, 1883.



1. CHURCH AND STATE.
2. ESTABLISHMENT.
3. DIS-ESTABLISHMENT.
 - (a.) PROGRESSIVE.
 - (b.) FINAL.
4. SOME PRINCIPAL STEPS OF PROGRESS,
PROPOSED FOR A.D. 1883.
 - (a.) "DECEASED WIFE'S SISTER'S BILL."
 - (b.) "AFFIRMATION BILL," &c., &c.



Parker and Co.

OXFORD, AND 6 SOUTHAMPTON-STREET,
STRAND, LONDON.

1883.

“The LORD is risen, as all things tell :
Good Christians, see ye rise as well.”

Easter Hymn, J. M. Neale.

From the Author.

A Charge, &c.

THE Church of CHRIST in England is, by Gift of GOD, an integral part of the Kingdom of England: not only an integral part, but the primary part. This is evidenced, among other evidences, by the public, formal, legal phraseology of England down to this day. It is not "State and Church:" it is "Church and State." It is not "this Realm and Church:" it is "This Church and Realm."

The thing which has been here from the first times of Christianity, prior to, and independent of all law, Common or Statute: a thing of GOD's Gift, not of man's making: the thing around which all successive conditions of human government in England have grown up and flourished, has suffered, and is suffering, as all Gifts of GOD do suffer, in and at the hands of man; and, though mercifully preserved in its own essence, has come to be called by a name indicating the human, rather than The Divine, hand—

"The Establishment."

The Establishment of what? of The Church of CHRIST. But The Church of CHRIST was here already, and remains here, by The Law Divine. "Establishment" then means something else. What does it mean?

It means "State and Church," instead of "Church

and State." It means The Divine Element : but this overlaid by the human element ^a.

It paves the way for "dis-Establishment," progressively ^b and finally, by the same power that "established."

In our day dis-Establishment, with its necessary accompaniment dis-Endowment, is more widely, more openly, more definitely proclaimed as a primary object and purpose of large masses of the English People—some within the Church : many more without the Church.

And the question is commonly dismissed as rather "a party question than anything else." A question of social and political and economical adjustment : instead of being, what it is, a question of substituting a human thing for a Divine : a false and irreligious conception for the true.

One word here about "Party ;" that is, the combination of men for the promotion of a given real or supposed principle or system. There is a highest, as a lowest, sense of the word. It is, I suppose, in both senses as old as Society itself. We know it in its highest sense as old as the time of Moses, see Exodus xxxii. : a place, the whole burden of which is the unshrinking combined upholding and vindication, at any cost, of the Law Divine ; and which is therefore directly applicable in its nature and substance, to the matter of upholding "Church and State." I cite one verse. I refer to the whole chapter.

^a Principal instances—

Submission of Clergy, 25 Hen. VIII., 1534.

Congé d'eslire, 25 Hen. VIII., 1534.

^b For principal instances see below, pp. 19—23.

“Then Moses stood in the gate of the Camp,
 “and said, Who is on THE LORD’S side? Let him
 “come unto me. And all the sons of Levi gathered
 “themselves together unto him.” v. 26.

I put then “Church and State,” as, by the Law Divine, on one side.

Establishment, with its sequel, dis-Establishment, as by the World’s law, on the other.

And I note, further, that the increasing clamour for dis-Establishment is coincident in point of time with the great uprearing of Democracy in England : the least stable and the shallowest of all characters of Government ; but, by every sign, on the point of becoming the predominant character of the Government of England. Already men are heard everywhere talking of “the omnipotence of Parliament.” This is essentially a democratic figure of speech. What it means is the omnipotence of democracy to do what it likes with the rights and the property of all other people who are not of its mind. Already there is amongst us little public faith in, and less obedience to, the Law Divine. Already first principles of the Religion of CHRIST are as nothing, when weighed against some, so called, exigency ; or even against some minor social or political convenience ; and, as a crowning instance of this temper and method, it is now assumed easily and complacently that a thing which the Civil Power neither made nor gave, but found made and given for it of GOD—a thing the heart and centre of the National Life—made and given many hundred years before any such thing as an “Act

of Parliament," or a Parliament itself, was heard of, a thing maimed indeed in Cent. XVI., and down to our own day, in respect of its true position, but, in respect of its essential parts, abiding, is a thing which may be got rid of any day by "the wisdom of Parliament:" got rid of, with much spoliation private and public, by "the wisdom of Parliament" in Century XIX.—the question being, it is said, only a question of dis-Establishment and dis-Endowment: in other words, as I should put it, of ultimate rejection of The Law Divine; and of robbing God's people of the remains of a great inheritance and sacred Trust, which the Power urged to lay hands upon it, and to apply it to secular uses, did neither create nor bestow.

1 Sam.
viii. 7.
Malachi
iii. 8.

To dis-Establish is to reject GOD. To dis-Endow is to rob GOD. Both go together always; progressive and final. But the first is easier, and less troubled with scruples about amount of robbery than the last. It is one thing to lop off limb by limb: it is another thing to kill.

Whether such "wisdom of Parliament" would not issue in as great a sin as England can commit, does not appear to be much taken thought about either by Legislature or People.

Dis-Establishment and dis-Endowment are indeed spoken of here and there in terms of utter abhorrence and condemnation. But how far this is for "the Church's" sake; how far for the sake of the adjuncts of the "Establishment;" how far for the harm and loss sake, religious and social, to the entire People of England, it is not easy to say.

On the other side both are spoken of by many as things simply right and good to do. The grounds are various, and here and there is a futile attempt to distinguish between dis-Establishment and dis-Endowment, as if the first does not necessarily involve the last. Sometimes, it is the good of Religion generally. Sometimes, particularly, the injury inflicted upon the faithfulness of Church People through connexion of a close and intimate kind, as inherent in the position, with words and acts of a Civil Power, which has become unmistakeably in the last 50 years a Power of Indifferentism,—the thing next door to Scepticism and un-Belief. More commonly it is the impatience of any authority or judgment in matters of Religion except individual authority and private judgment. More commonly still it is resistance to the law of all special property—position—privilege. This last is the lowest, because the Communistic, form of thought and speech in this matter. Being the lowest, I suppose it is fast becoming the most powerful.

But, as yet, the matter cannot be said to be “considered” at all by English People, Churchmen, or not Churchmen. If coming up from time to time, it is put aside, either as matter of “party politics” only, and, as such, better left alone by Churchmen; which is a confusion of thought: or as a thing not likely to have any issue in the present generation. There is a concentrated selfishness and indifference about this last way of looking at the matter which is, in itself, a sure index of an unsound and unworthy estimate of it.

For, as matter of fact, the question we are upon is the first and chiefest of all questions committed

of GOD to the deepest consideration of the whole English People.

For it is, throughout all time, the Prophecy, the Teaching and the Testimony of the Old and the New Scriptures, that the greatest Gift of GOD to a People is the Gift of the Church of CHRIST.

Let me try to set this out by way of Question and Answer.

Q. Do you believe in The LORD JESUS CHRIST, King of Kings, and Lord of Lords?

A. I do.

Q. What is CHRIST's Kingdom upon Earth?

A. It is The Kingdom of The Truth.

Q. Into whose hands has This Kingdom been committed?

A. Into the hands of The Church, through the Apostles.

Q. What is The Church called in Holy Scripture?

A. It is called "The Body of CHRIST," and is that Body into which we are Baptized. It is called also "The pillar and ground of The Truth."

Q. What are the "essential parts" of The Church?

A. The Orders; The Sacraments; The Creeds. Wheresoever these are, there is The Church: Wheresoever they are not, there The Church is not.

Q. You would say then that The Church has had The Kingdom of "The Truth" committed to its keeping by Ordinance and Gift of GOD, together with the means of Grace and Salvation?

A. I should say so absolutely.

Q. Is there any other thing in the world of which the same can be said?

A. There is not.

S. John
xviii. 33, 40.
Prayer of
S. Chrysostom.

S. Luke
xxii. 29.

Ephes. i.
22, 23.
Coloss. i.
24.
1 Cor. xii.
13.
1 Tim. iii.
15.

Q. You conclude then that The Church is therefore the greatest Gift of God to a People ?

A. I do.

Q. What is the difference between The World and The Church ?

A. The World has The Truth offered to it, and rejects It. The Church has The Truth given to It, and keeps and delivers It. The World is always asking with Pilate, "What is Truth?" The Church is always saying with the Prophet, "This Isaiah xxx. 21. is the way ; walk ye in it."

It was the conclusion arrived at by the mental process indicated by the above Questions and Answers which made me some five years ago finally withdraw myself from the number of those who look to dis-Establishment as a legitimate remedy for the great present distress come, and coming continually upon The Church out of the aggression and usurpation on the part of the Civil Power for the last 50 years. I found that I was, so to speak, proposing to lay unbidden hands upon an ordinance of The Law Divine. I found myself to be inventing a Providence, rather than submitting to the Providence of God. If it should be the Decree of His Providence that "Church and State" in its phase of "Establishment," that is the phase still remaining to us, should cease to be—whether for retribution upon unfaithfulness to Trust ; or for correction, amendment, and recovery, I found that it was not for man to go about to anticipate Providence by a remedy of his own ; a remedy not only not advised of God, but contrary to the letter and the spirit of an ordinance of The Law Divine.

But, having made this confession of error more

than once publicly, I will not take up your time upon it further.

I have now stated the Position of Church and State as by The Law Divine; and as contrasted with the Position by Establishment. More of this further on.

But as in the case of all Gifts of GOD, primary and subordinate, as it was with the Jew, so has it been with the Christian. Every gift is marred and defaced in its use by passing through the hands of man. Hence heresies, schisms, wars, divisions, multiplied and multiplying religions. We need look no further than the experience of S. Paul himself to be taught how soon man's infirmity, doing despite to the Spirit of Grace, and so growing into sin, begins to do the work of division, heresy, schism.

It was A.D. 54 that S. Paul founded The Church in Corinth. For its condition five years later see 1 Cor. i.

For the same infirmities within the Church, allowed to grow into sins, which have made three Churches of CHRIST out of one—Greek, Roman, Anglican—each one of them a Church because of the Orders, the Sacraments, the Creeds (for, I repeat it, wheresoever these are there is the Church), but each separated from other, if each not excluding and denouncing other—these same infirmities and sins have not been slow to shew themselves in and about the three Churches in their separation; and have issued in Communities or Congregations of men beginning with and growing up under man's authority side by side with the several Churches

themselves, and within the limits of their several divided jurisdictions; each claiming to be "a Church;" but rejecting Orders, Sacraments, Creeds; and thus each one unchurching itself, and yet proclaiming itself to be the one true way of serving GOD—found out then for the first time since the days of CHRIST and His Apostles—the one way of serving GOD in CHRIST, or *without CHRIST*. I say '*without CHRIST*;' for it is a fact never to be forgotten that it is in these Communities or Congregations—which have broken off from The Church, and have no foundation upon which to rest and build but man's foundation only—that the denial of The GODHEAD of The SON is most widely found to prevail.

The wisdom of the World, always presumptuous in proportion to its shallowness and helplessness, contends that the claim and title of the Church cannot be, in fact and truth as I have put it, because the Church at large has done so little in 1800 years to bring the World unto CHRIST.

Men who talk and write upon the lines of the World's wisdom "professing themselves to be wise Rom. i. 22. become fools."

If they were "wise," they would be taught of GOD that it is man's unfaithfulness and unBelief that mars in and for themselves and others the Work of GOD. The work of GOD is Belief in CHRIST.

S. John vi. 29: "This is the work of GOD that ye believe on Him Whom He hath sent."

It is with Christendom as it was with Israel. "He could do there no mighty works," S. Mark vi. 5, "because of their unBelief," S. Matt. xiii. 58. The work of GOD for the saving of the World is hindered and defeated by the sin of the Baptized into CHRIST.

S. Luke
vi. 25;
I Cor. xi.
32.

This is the fact and truth of the case. The World laughs, and will not receive it, because this would be to condemn itself. The World laughs. "Woe unto you that laugh now, for ye shall mourn and weep." If the World is not taught of Grace, how should it be taught of argument, even though it can in nowise answer, much less refute it?

The World does not worship GOD. It worships itself. Naturally it worships most those things of itself which are the highest it has any perception of—things in themselves excellent; but according to their use or abuse powerful for good or for evil. Intellect, Science, Learning, Scholarship (fast degenerating in England into the pedantry of Philology), Critical power, Invention, Philosophy^c. In three words, the Reasoning Faculty; the chief Gift of GOD to each one of us, most powerful for good when used with and for GOD, most powerful for evil when used without and against GOD; and so abused and debased into "the Pride of Life."

The World puts 'reason' above 'faith.' The World does not know—how should it know?—that the highest and most ennobling use of reason is to possess the mind with its own incapacity, and finite power of perception and conclusion; and so to learn the lesson of CHRIST to His Church—humbleness, self-abasement, patience, waiting upon GOD; in one word, faith.

The World is not taught of GOD. It does not know GOD. It thinks it is its own teacher. It is

Coloss. ii.
8.

^c The term "philosophy" is found only once in Holy Scripture. It is there coupled with "vain deceit," and with a warning against both alike. So "philosophers" once, Acts xvii. 18.

not even this. The World is taught of the Prince of the World. It waits for another teacher whose teaching it cannot escape. It waits for Death, to tell it, when it is too late, what that Truth is about which it has speculated, doubted, reasoned. If indeed any such speculation and doubt can, even in a secondary sense, be called reasoning.

Meantime the business of the World, doing the Work of its Prince, is, consciously and unconsciously, to corrupt the Church, and degrade it to its own level. This it does principally by seducing Churchmen of all orders into sanction, or quasi sanction, of what is contrary to the Law of CHRIST. For the World finds it convenient to be respectable; and if it can prevail upon Churchmen upon plausible grounds, always ready to its hand, to so much as connive at its proceedings, still more to be a party to them by act, especially public and formal act, this encourages it much.

On the other hand, the harm and loss to the faithfulness of Church People by any such connivance; aye, even by shrinking for conventionality's sake from lifting up its voice, crying aloud and sparing not, is too great for any words to express. Much more then when the Church can be represented, in the persons of Churchmen, as having either directly or indirectly, become a party to wrong done to her Trust.

In the last 50 years dis-Establishment has been brought much nearer to the thoughts of men.

There have been considerations, besides those of love and reverence for the Church, which have

interposed hitherto between the threat and its consummation ; and it is my belief that considerations of a like nature will continue to interpose. Any Minister proposing dis-Establishment in England, as things are now, would not remain Minister long ; and this consideration may probably prevail, until some new element of general disturbance be imported into the National Life. Then I believe "Establishment," the comparatively modern substitute for "Church and State," would be the first thing to disappear from our history.

But, sometimes, these things come very suddenly. In 1866, the prime mover in 1868 of dis-Establishment in Ireland represented it as a thing so remote, as hardly to require to be considered. In 1868 he carried dis-Establishment.

I note the fact only. I say nothing about the why and wherefore.

The history of Ireland for many centuries, up to the close of Cent. XVIII., in connection with English rule and administration, is so dark a history, that I shrink from touching it : whether in view of offence or of retribution : saying only here that, as has been the offence, so is the retribution ; and praying, for all our sakes, that the thought of this may help, God guiding us, to make men on both sides something less unmerciful.

Meantime many minds in England and out of England are pondering, day by day, night by night, which part of the Constitution of England, as now existing, will be the first to fall : and those of us who care above all things for the "Depositum Fidei," and therein for Unity of faith, are praying that the Revolution may not begin with "dis-Es-

tablishment cum dis-Endowment." One thing is certain, that, if it does so begin, it will not end with it: but will rapidly extend to the other chief parts of the Kingdom of England.

Well—is it said in reply—there is a thing on the other side even more certain—for it is a fact; and that is that "Church and State" under any of its phases, has not done much for a great many years for Unity of faith.

Alas! it is true enough: but abuse of a Divine Gift cannot be pleaded as against the Gift itself. What would have to be said about the Gift of life to every one of us?

It is here again as I said above. Man has marred the work of GOD. Infirmities allowed to grow into sins both within and without the Church have had the issue alleged. Unity of faith, with its true fruits, implicit belief in, and unquestioning obedience to, Divine Law, is not a common thing in England.

But is it to be so for ever? Is the great problem of our life here, combination of "civil"—aye, and if you will, of "religious liberty," in the only true sense of the words—is the problem of the combination of this liberty with Religious Obedience, never to receive a solution? Are both to be among GOD's chiefest and priceless Gifts, but nowhere hitherto upon Earth to be found at one and the same time in one and the same people? Is Obedience always to degenerate into Formalism—Liberty into Licentiousness—Toleration into Indifferentism? Let it be granted freely that this is no inexact account of much of our Religious and non-Religious history. Is it to be so for ever?

We are hearing always of the improving and perfecting of human Institutions. Is there to be no improving and perfecting—not of a Divine Institution itself—for that cannot be but—of our use of, and profiting by It, under the God Who has given It ?

It is one worst practical consequence of putting “Church and State” upon the “Establishment” basis that most men, of all orders and degrees and beliefs, even among Church People, fall very easily into the habit of taking for granted that what the Temporal Power says or does in respect of questions arising about the Church is the one right thing to be said or done. The “Church” element vanishes out of their mind and life. The “State” element keeps its own place to the fullest legitimate extent ; and, nowadays, very far outside of, and in excess of this.

Now certainly, “See what they say in Parliament,” when said in reference to Church interests and duties, is, especially when regard is had to the composition of Parliament for some 54 years, about as big and delusive and damaging a fallacy as can be invented.

And it is for this reason that I, for one, have all along contended against any manner of inviting legislation for the Church. To resist assaults upon the Church in Parliament, whether from within or from without—and there is about as much of assault from within as there is from without—is one thing. That is a duty. To invite legislation is another thing. That, I submit respectfully, is a folly ; and when involving the carrying of the Prayer-Book into Parliament—inasmuch as it would

come out of Parliament mutilated and defaced—worse than a folly. It is practical treachery.

I have tried to set down as plainly as I can what “Church and State” is : what “Establishment” is : what “dis-Establishment cum dis-Endowment” is. Let me sum up so far.

“Church and State” is of The Law Divine : “Establishment” and “dis-Establishment cum dis-Endowment” are of man’s law. “Church and State” is the greatest Gift of God to a People ; because the means ordained of God to Unity of Faith. The means being of God are one and the same thing always : and with the means the one true manner of use. Abuse and perversion of them by man is another thing always. To hold fast to “Church and State” is to be “on the LORD’S side.” To impair, and finally destroy “Church and State” is to be on the World’s side. One is to be the faithful Servant of God, the other is to “rob God.”

Malachi
iii. 7—10.

Oh but, says the World, you are resting upon the Scriptures and upon the old Scriptures. Of course I am. What else have I, or any other Christian man, to “rest upon, save only The Holy Scriptures, as delivered by The Church Catholic ?” If you do not believe the Scriptures of The Old and The New Testament, I am sorry for you ; but that is all I can say to you, or about you. I do believe them : There is nothing else for me, or for any man, to “believe.” I do believe them, and try, however imperfectly, to live by them.

Let us leave the World to talk to itself. We see what “dis-Establishment cum dis-Endowment” is,

or even without "dis-Endowment" if that were possible, which it is not. When was it born? when did it begin? It was born and began to grow the same day as "Establishment" was born and began to decay; the day when man's law was put into the place of God's Law.

There is in Hook's *Life of Becket* a remarkable place, which puts the truth I am stating in very few forcible words. He says,—

"Becket contended for a principle; devoted his life to maintain it; and willingly died to support it. His principle was to maintain the liberty of the Church: but alas! while he would contend for the liberty of the Church against the King, he was prepared to deliver her, bound hand and foot, to a foreign prince and prelate, the Bishop of Rome. Cranmer, Ridley, and Latimer, contended for the Church's liberty against the Pope, but delivered her up a slave to the State. While they defied the fulminations of the Court of Rome, at a time when they had begun to lose their terrors, they succumbed to a tyrant like Henry VIII., armed with despotic powers."

It was from the time that the Church was first "delivered up a slave to the State," that dis-Establishment dates its birth. When Establishment by man came into the place of Church and State by the Law Divine, the seed of dis-Establishment was sown, coupled with the precedent and example of dis-Endowment, by the same hand which invented and carried out Establishment, and at the same time.

Henry VIII. was the first "Establisher," and the first "dis-Establisher cum dis-Endower." His memory is coupled, in point of time, with the Re-Formation of much that needed Re-Formation, and with that of the vindication of independence of the Church of England, as free to govern itself under CHRIST THE HEAD^d: but not in point of anything else in itself good. He laid violent hands upon "Church and State," and, so far as it was possible then, turned it into "State and Church^e." He found no true and worthy resistance to his relentless despotism. He pleased himself and his creatures by wholesale plunder of Church possessions. All this he did for the gratification of licentious passion. And so the sacrilege was begun. King, Bishops, Priests, People cannot commit sacrilege, or connive at it, and not suffer for it.

Bit by bit the new building of Cent. XVI. has come into the place of the old. And, after some 350 years, we, or our children, are coming, if not formally come, in Cent. XIX. to see it disappear by process of self-inherited decay. I cannot trace this, except in outline, within the limits of a Charge.

The 350 years may be conveniently divided into two periods, 1533—1829; 1829—1883.

1533—1829, 296 years.

1829—1883, 54 years.

^d Act of Supremacy, 1533, 24 Hen. VIII. c. 12.

^e Act of Submission of Clergy, 1534, 25 Hen. VIII.
Congé d'estlire, 1534, 25 Hen. VIII.

The first shows Establishment for a Century and more, interrupted only by the reign of Mary.

Then some 12 years of The Great Rebellion, murder of Charles I., and overthrow of Establishment.

Then Restoration of King and Church : with many things not comforting to remember.

Then the Revolution of 1688 : with its "civil and religious liberty," and the abuses of it.

Then the suppression of the Provincial Synods of the Church by the Crown (continued 135 years down to 1852) under pretext of unseemly discords between the two Houses of the Province of Canterbury. The real reason being that the Upper House went with the Crown and the Whigs for looseness in Religion, or worse : the Lower House contending steadfastly for The Faith. Then the general decay—in the earlier half of Cent. XVIII.—of CHRIST'S Religion, until the struggle for life begun by Wesley ; and towards the close of the Century continued by the "Evangelical" party down to 1832.

The year 1829, the year of Roman Catholic Emancipation, marks the approach of combined religious, political, social, economical action in concentrated hostility to "Church and State," in guise of "Establishment," under the new Parliamentary Status, enacted in 1832.

Progressive dis-Establishment and dis-Endowment general and particular—what in common conversation goes by the name of "bit by bit dis-Establishment"—is becoming universally accepted as a chief fact of our National Life. It has taken

time to make people see that, however much they deprecated dis-Establishment prospective and final, their déprecation of it did not come to much so long as they carefully eschewed the fact that they were being dis-Established cum dis-Endowed many times, bit by bit, every year. And if any will not see this, I know of nothing that I or anybody else can say to them which will open their eyes; till one day they wake and find the whole thing settled, done, consummated.

The process has been very rapid and exhaustive, as it might be expected to be, during the last 53 years. There are not many Church heritages, rights, possessions, which remain not as yet touched by it, directly or indirectly. Some very high and precious have been already swamped; and are gone; gone irrecoverably: for in such things, there seems to be no room for National repentance.

I subjoin eleven instances of "bit by bit dis-Establishment cum dis-Endowment" in the last fifty-three years, 1829—1882.

1. "Church Rate" abolished. Fiction of "Voluntary Rate" in its room. "Voluntary Rate" a theoretical and practical absurdity.

The ancient national provision, both by "Church and State" and under "Establishment," for maintenance and repair of Churches and Churchyards abolished by law at the bidding of those who claim and possess the right of use, but do not like paying for it. The Church, so far, reduced by law to the position of a Sect.

2. "Church School" destroyed 1839—1870. I

would, if I could, use another term instead of "destroyed;" but I cannot.

"Church School" first invaded "unostentatiously," with much profession and parade of sympathy and assistance; 1839-40 down to 1852: destroyed ostentatiously and finally 1870. "State School" put into its room. The plea of respect for Conscience, worked vigorously up to 1870: then, having culminated in "Time-table Conscience Clause" (which violates the Priest's Office, Commission and Trust), thrown overboard in 1870 to clear the decks for a machine for violating all men's consciences—"Compulsory education:" every parent of the poorer classes being compelled under penalty, to send his child to school, however much against his "Religious Conscience" to have to do it. Steps further developing ultimate purpose of Act of 1870—that purpose the destruction of the (so called) "voluntary or denominational" School, the poor dying remnant of "Church School," before the irreligious march of "Board School."

The basis taken for all this in Cent. XIX. is that secular knowledge is a necessity of English life; but religious knowledge is not; and that, as The Church of CHRIST has failed to regenerate the World, an attempt be made to regenerate the World by secular "Education:" with, it may be, in some measure, the religion of Indifferentism; the religion of the World: but without the Religion of the "One Faith;" the Religion of CHRIST. A reproduction, Cent. XIX., of Julian the Apostate.

3. Divorce Act.

4. Proceedings of Court of Final Appeal in mat-

ters of Doctrine and Ceremonial, belonging, *under purview of Establishment*^f, to cognisance of, and decision by, the Spirituality of The Church.

5. Public Worship Regulation Act.

6. Burial Act.

7. Secularization of Church Foundation and Endowment.

8. Destruction of Church character—Academical and Collegiate — of Universities of Oxford and Cambridge.

9. Nominal and theoretical revival of Provincial Synods (Convocations) 1852, after suppression by Civil Power for 135 years. Something very like practical dis-Establishment of the same.

10. Assault upon use of Athanasian Creed; in large measure successful^g.

11. Church of Ireland dis-Established and dis-Endowed formally and finally. Surplus applied to secular uses.

^f 24 Hen. VIII. c. 12, 1533. Royal Declaration prefixed to Articles of Religion, Charles I., 1628.

^g See "Shortened Services" Act, with Schedule providing for use of Apostles' Creed only upon days of "Shortened Service." If then any such day be one of the 13 days specified in Rubric prefixed to Athanasian Creed, not being a day upon which Shortened Service is not to be used, a question might be raised as between authority of Act and of The Rubric; and Athanasian Creed not said or sung on 7 out of 13 days named in Rubric. But the Rubric says expressly for all the 13 days "instead of The Apostles' Creed," and is, as in other cases, a safeguard against modern law-making about Prayer-Book.

It has to be added, what is worse than all eleven instances put together, that all these things have been done, Bishops, Clergy, People accepting: more than accepting, welcoming: more than welcoming, promoting.

So true is it of Cent. XIX.—what I have cited above of Cent. XVI. from Hook's Life of Becket—that, under Establishment, “the Church has been “delivered up of her own children a slave to the “State.”

Well, it has often been said to me, and will be said again, it is the duty of Bishops, Clergy, People to make the best they can of a bad thing.

I shrink from this proposition with shrinking inexpressible.

The plea is unsound: it is not a true plea, either in respect of the subject matter, or of those in whose behalf and defence it is made.

You *cannot*, in Religion, “make the best of a bad thing”—that is, of a thing, in its nature, contrary to Religion.

In human affairs what is commonly called “compromise;” that is, if it mean anything, terms equal on both sides, may be admissible; because the subject matter is human arrangements, and, therefore, on which side the truth lies is not certain. It is, however, even here, a dangerous thing; as is proved by the issue being, so to speak, always, the sacrifice of the better side to the worse side.

In Religion, compromise, when touching The Truth directly or indirectly, is a sin. S. Paul says, “I am made all things to all men, that I might by

all means save some." 1 Cor. ix. 22. But where is there a word of S. Paul which can be twisted into avowal of compromise of The Truth?

Now the compromises I am deploring are, each one and all of them compromise, that is sacrifice, of The Truth to the World's wisdom, pride, convenience, policy.

So much for the subject matter of the plea.

Then for those, in whose behalf and defence the plea is made.

These are Trustees of The Truth—a thing Divine, not human—not any man's to touch: especially not the Trustees of it.

It would be well for Cent. XIX. if it would read and ponder upon—more by a good deal than it does—Ecclesiasticus ii. Teaching to be found nowhere in the World, save only in The Book of Life; and as derived from the eternal Well-spring of The Book.

It would be ridiculous if it were not painful to hear, as I have heard, subtlety of very powerful intellect propounding, that, when everything which people not of The Church do not like in the Church has been surrendered to them, they will become so fond of The Church that they will all want it back again as the National Church.

But, in that case, granted the whimsical hypothesis, what will there be worth having to bring back?

These are principal issues of the National policy of the last 53 years. No doubt there are many good people who satisfy their consciences about them more or less. I put them down because to

me every one of them is an "abomination of desolation."

I see in the "Guardian" of March 28, 1883, Mr. Cowen, M.P., speaking at a Meeting of the Liberation Society at Newcastle, reported as saying that "the Educational phase of dis-Establishment had "concluded;" and that all they had now "to do was "to make the dis-Establishment and dis-Endowment question, as a whole, one of the pressing "measures to be first adopted by the Government."

This shows two things: 1. The primary importance to "Liberationists" of what has been consummated, 1870, in respect of Church Schools. 2. That progressive dis-Establishment cum dis-Endowment is looked upon by them as having done its work; and that all that remains is to carry the citadel by assault; with all that is left of the National position of the Church.

Meantime there are two special progressions of unlimited magnitude and extent proposed for 1883; with other minor things which have no true Church character about them, and are only dangerous to handle in Parliament.

1. Deceased Wife's Sister's Bill.
2. Affirmation Bill.

The first of these has been largely discussed. I have one thing only to say upon it, which is, I believe, in its measure, new. Premising that the Bill sets aside the Law of God as delivered Leviticus xviii. 6, which verse is the foundation of the whole matter—

“None of you shall approach to any that is near
 “of kin * to him to uncover their nakedness. I am
 “The LORD,” I would observe that—

**Heb. remainder of
 his flesh.*

Kindred created by marriage is expressed in our ordinary use of the English language, from the earliest times, by the two words—“in law;”—so in many places of the English Bible, “father in law,” “mother in law,” “daughter in law,” “sister in law,” “son in law.”

In what law?

The only answer that can be given is, in God’s Law. The sister therefore of a wife is the sister of that wife’s husband in God’s Law. She is “near of kin” to him.

The attempt therefore to change the Law of God—the law of the Church therein always, and, hitherto, the law of the State also—resolves itself into this.

An attempt to make a sister in God’s Law, a wife in man’s law.

For the second, the Bill takes out, as it needs must, considering its object, the words “so help me God.” But it leaves in the word “solemnly.” Now this makes the Bill an absurdity, and, worse than this, a mockery.

For “solemnly”—whether considered in its primary, or in its derivative sense—has never been used, nor can legitimately or even colourably be used, except as recognising the Presence of God, and appealing to It.

Wherefore the Bill both discards and proclaims that Presence and the Appeal to It.

The absurdity and the mockery are not—as you

will doubtless have understood—*the* reason why the Bill should be cast out. But they serve to show into what stultifications cleverest men fall when they presume to deal with things Sacred from the World's standpoint, and by the World's rule.*

Let us bear in mind, GOD helping us, that we are even now standing, in respect of this matter, upon the last round of the ladder but one. This Bill takes us down to the last round.

There is nothing left of it typical of any ascent from the things of earth to the things of Heaven. There is nothing left but Affirmation imposed by the World's authority upon every body alike, Christian or un-Believer; with the words "So help me GOD" and "solemnly" taken out; after the pattern of France.

A few words about Indifferentism, one chief and fatal failing of the English mind. It may be called the plague spot of it. It is the natural child begotten by civil of religious liberty, wheresoever every thought of the 'civil and religious liberty man' is not brought to the obedience of CHRIST.

Indifferentism, careless of, conniving at, and stimulating every manner of licence and profanity, is more than all other things intolerant and persecuting of one thing; and that thing is not far to seek.

It is intolerant and persecuting to the last degree of The Catholic Faith and the Catholic life. These are things of the Law Divine. Indifferentism is a thing of the World's Law only, and therefore the deadly enemy of The Law Divine: see Rev. iii. 14, 22.

Who are children of Cent. XVI.? The Calvinist, the Lutheran, the Zuinglian, the Erastian, the Presbyterian, the Independent, the Baptist. Who of Cent. XVII.? The Deist and the Atheist. Who of Cent. XVIII.? The moralist rather than the believer. Who of Cent. XIX.? The Indifferentist and the Secularist: i.e. any religion you please: provided always, it be not "The Catholic Faith:" or, if you prefer it, no religion at all. "When The "Son of Man cometh, shall He find faith upon the "earth?" S. Luke xviii. 8.

And now let me say one word for myself, and another for us all.

For myself, I have never known any temptation—with all my depth of feeling and trouble about the character of the time, in respect of its depreciation of, and hostility to, the Church—any temptation to desert the Church of England. I have neither known it, nor can I understand it.

If I had known it, I hope it would have been presented to my heart and mind that there was no, even colourable, ground for allowing it any resting place in heart and mind, till there had been first a patient, honest, persevering, stedfast attempt to find the remedy for, and the antidote to, the temptation, in living more and more, as best I could, up to the Order and the Teaching of The Prayer-Book of the Church of England: that is, till I had made a real trial of what the Church of England has to give to all her children, to the satisfaction of their souls. I can never doubt as to what would have been the issue.

What is wanted is not alteration of Prayer-Book

on either side : much less "learned criticism" of Prayer-Book. What is wanted is obedience to Prayer-Book on both sides : loving, single-minded, faithful.

In like manner let me say that the one remedy against the taking of any part by the son or the daughter of The Church in promoting dis-Establishment is the enduring remembrance that "Church and State" is a thing, in its own proper nature, not of man's Establishment, but of The Law Divine ; and that though man's Establishment has imported into it excess of the human element, its essential character, as the means ordained of God to Unity of faith, remains the same : and that therefore, upon it, or upon any phase of it, however marred and defaced by the sins, the offences, the shortcomings, the neglect, the presumption, the questioning rather than the obeying, the tempting rather than the trusting, the substituting man's will and work for The Will and The Work of God ; in sum, by the "Pride of life" of its own children—whatever the World may say, or persuade, or do—it is not for the sons and daughters of The Church to lay their hand.

If we may not triumph here ; if we may not be "at ease ;" Isaiah xxxii. 9, 11 : if we may not say—"I am rich, and increased with goods, and have need of nothing ; and know not that we are wretched, "and miserable, and poor, and blind, and naked," Rev. iii. 17 ; If we may not say such things of ourselves, and be safe ; we may be safe "suffering," and "overcoming." The promises are to him that suffereth, Rom. viii. 17, and to him that overcometh, Rev. ii., iii.

There is a Victory, from first to last, unlike any one of the World's victories. The Victory of suffering, loving, forgiving. The Victory of the Cross. The Victory of our LORD and SAVIOUR JESUS CHRIST. The Victory of faith.

"In the World ye shall have tribulation : but, "be of good cheer. I have overcome the World." S. John xvi. 13.

"This is the Victory that overcometh the World ; "even our faith." 1 S. John v. 4.

"Establishment" may become "dis-Establishment : " Church and State may not be again vouchsafed to the English People :

But The Church of England, in "The Truth," and in her faithfulness, abideth for ever.

Collect for Easter Even.

GRANT, O Lord, that as we are baptized into the death of Thy Blessed Son, our Saviour, Jesus Christ, so by continual mortifying our corrupt affections we may be buried with Him ; and through the grave, and gate of death, we may pass to our joyful resurrection ; for His merits Who died and was buried, and rose again for us, Thy Son, Jesus Christ, our Lord. Amen.

Collect for the day of S. Thomas the Apostle.

ALMIGHTY and everliving God, Who for the more confirmation of The Faith, didst suffer Thy holy Apostle Thomas to be doubtful in Thy Son's Resurrection, Grant us so perfectly and without all

doubt to believe in Thy Son Jesus Christ, that our faith in Thy sight may never be reprov'd. Hear us, O Lord, through the same Jesus Christ, to Whom with Thee and the Holy Ghost, be all honour and glory, now and for evermore. Amen.



